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OPINION

HYPHEN

We remind those whose minds *can* grope back through layers of summer heat, that the long-projected issue on *Adult Education in Canada* finally spilled over into two! Part one (May-June, 1959) has already appeared; and herewith Part two, which presented the editor with a dilemma. Should there be or not be an editorial for the September-October number? Having had our say earlier, we decided to conserve as much space as possible for the remaining material, merely commending to our readers the sparkling profile by Walter Herbert on page 12. (It looks as if our adult education Johnson has found his Boswell).

Since this magazine last went to press, Canadian adult education has lost Dr Coady of Antigonish—if 'lost' is actually the word to use. Dr Coady, the man, is dead; but his influence within this movement, to which he dedicated his great physical energy, his love of life and people, his wide learning, can never die. Indeed, there is something profoundly fitting in paying our tribute to his memory in an issue devoted to the work that was closest to his heart.

WHY CAN'T WE DISAGREE?

The response to FOOD FOR THOUGHT's recent questionnaire was typical; seven replies to the thirty-six forms sent out. Of those who took the trouble to answer, the majority were, on the whole, satisfied. But from two directions there were ominous blasts; not enough truly 'professional' material, no lively 'debates' on urgent basic issues.

We are grateful to our critics; but puzzled by the fact that no one seems to recognize the symbiotic relationship between this magazine and the movement it reflects. Who *is* tilting at one another these days? *Are* there any basic issues exciting enough to propel us into print? It could be, of course, that the editorial ivory wall is too thick; but we hear no din. Perhaps we've all fallen victims to our own methods; 'be nice, be encouraging, provide a rich experience of togetherness, and always remember he *meant* well, whatever the result'. All this is very necessary, when introducing adults to an unfamiliar learning situation. But, applied in print to each other, on a professional level, it can end in the very apathy our critics now deplore.

THE MAKING OF A PROFESSIONAL

Alan Thomas

There is a point reached by every movement when it must organize systematically or simply go into decline. The early leaders have died or retired, and new sharp-eyed careerists have begun to come to power; the old brotherhood derived from clear if unattainable goals, fiercely shared by all, has evaporated to be replaced by argument, a concern for technical proficiency, and devotion to method; and the more securely founded institutional outlines have begun to reassert themselves to divide even more sharply what was once a common endeavour. At this stage, to accept the responsibility of becoming professional, seems almost an act of treachery to the old order, designed to hasten its decline.

A GROWING 'PROFESSION'?

Such circumstances seem to apply to adult education in Canada, indeed in all North America. Responses to a recent questionnaire, reported elsewhere in this issue, indicate a mixture of nostalgia for the aura of a movement and some strong interest in the development of status, competence, and security that a profession brings. While this mixture often creates dissension and confusion, there seems no cause for either doubt or despair. The very self-consciousness, with which groups like the professors of adult education in the United States are working at definitions and content, is perhaps one of the most striking and heartening characteristics of adult education. Presumably other professions, medicine for example, began with the movement-like dedication to prevention and yet have been able to combine this satisfactorily with therapy during their long history.

One is, nevertheless hesitant to use the word 'profession'. Adult education seems to possess few of the characteristics usually ascribed to professions. There is only a faintly defined area of special competence and content, the emerging identification of jobs and functions is not much brighter, and there is not the slightest glimmer of control of entrance to the field comparable even to the tenuous self-regulation of teachers. Setting aside this word what should we call it? Vocation, occupation, trade, all these fail miserably to indicate the significance of a function that affects the minds and hearts of adults at the very point of decision. The awareness of the importance of the function is perhaps the one thing that unites us all, implying the conviction that such a

function must demand the care and safeguards provided for other professions. Therefore we shall continue to refer to the profession of adult education, but with modesty, acknowledging in the words of Winston Churchill, that we have a great deal to be modest about.

THE FIELD DEFINED

It is necessary then to restrict this article to problems and developments in the creation of university programs for the training and education of adult educators. This is not at all to deny the great importance of training for graduates of formal programs, perhaps it is even more important. It should probably be treated in another article. However it is hard to imagine professional training without a university program at its core; and in our opinion, a strong, carefully thought out university program ought to be the core of all other kinds of training.

The argument as to whether the program should be in the University at all is partly won; at least a beachhead has been established. Twenty-five American universities and three Canadian universities report at least an introductory course in adult education. As one of the American professors of adult education remarked to a meeting of his colleagues, we are a small and tattered band, but a band nevertheless. About seventeen of the American universities, and one Canadian, offer programs leading to degrees either in adult education, or with an emphasis on adult education. All of the Ph.D. work is done in the United States with the large universities, Columbia, New York, Chicago, California, Michigan, Wisconsin, predominating. One should not omit however the interesting program that has developed under Professor Vernor's direction at the Florida State University. The University of British Columbia offers an M.A. in education with an emphasis on adult education. These achievements should not be regarded with too sanguine an eye, since the programs in some cases hang entirely on the presence of particular individuals, and there is not a great deal of assurance of the commitment of the institutions concerned. There is also still some feeling that adult education ought to remain a non-credit in-service training program, and that it has no real place among the credit offerings. This argument sometimes serves as a useful incentive to the adult educators to increase their efforts to clarify and substantiate their field. However the development of courses and programs in special education, and pre-school education has helped to strengthen the argument that adult education is a natural extension into a full coverage of the kaleidoscope of education.

All of the foregoing presupposes another fact. In every case the courses and programs find their home in existing Colleges of Education.

While we perhaps ought to be grateful to find a home at all, this association has its own difficulties. The difficulties arise from the frequency with which similarities are taken for granted which in fact do not exist. In other words, among professional educators is where we would be and where we are most likely to find sympathy and support, yet the association makes necessary the experience of considerable energy to keep from being identified with them. If we could free education from its recent but overwhelming identification with 'school', and with 'children', this friction would disappear. But most of us find ourselves arguing for our special interests, and at the same time maintaining that it is not a special interest at all but a reformulation of the whole meaning of education. There is little evil intention on anyone's part, merely preoccupation and indifference. He who reposes next to a giant has always to be aware of the danger of his neighbour rolling over in his sleep.

Two sorts of difficulties arise. The first is that generally the curriculum designed for school educators takes precedence, and while those entering from outside must take some work in 'professional education' those who have taken it throughout have automatic entrance to the program, even though they have no idea of or experience with the special nature of the field. On the other hand, good people from other fields show some reluctance to become involved with professional education, which they all too readily identify with schools and children. What we need is some research done on the nature of our 'image'. There is no obvious solution to this problem without looking a gift-horse squarely in the teeth. Perhaps the Columbia model of an 'Institute of Adult Education' is one worth copying, yet its association with the Department of Educational Administration raises other problems.

It is difficult to predict a great advance in the kinds of degrees given in Canada in the next few years. We are of course observing our usual policy of following a few feet or years behind the Americans and a little ahead of Great Britain. Just exactly what a Ph.D. in adult education contains is difficult to determine, and we must, I think, conclude that we really have neither the staff nor the students to offer such an advanced program. The important thing, of course, is that what degrees we do offer should mean something, and so far there has been little recognition on the part of employers that they are either aware of professional training or prepared to grant it any recognition. The introductory course offered by the University of Toronto, the University of Manitoba and the University of British Columbia are hardly professional training, but at least they provide opportunity for professional educators and people from auxiliary fields to know what is involved in adult education. Our own experience is that while a few professionally minded

students come from these courses, the bulk of those attending may go on to be principals, inspectors and other kinds of administrators; people on whose part a slight understanding of the field will be of benefit both to them and to us.

WHAT IS BEING TAUGHT

The content of the programs is another question. What precisely is the field of adult education? Our questionnaire gives us some idea of what the practitioners feel are the demands being made on them. By and large, the courses listed in the following samples seem to have inclined to descriptive, historical, and analytic content rather than to be representative of the attitude of the three countries.

University of Chicago (July 1, 1956)

This is by far the fullest statement of the nature of the field, the kinds of students desired, and the possibilities within the program. It makes provision for both degree and non-degree students, and to a large extent is a program of individual guided studies. The objectives of the Master's Degree are as follows:—

1 To plan an individual program of advanced study and carry it out effectively.
2 To understand the general outlines of the field of education and its relationship to other fields of knowledge.
3 To reach a broad understanding of the field of adult education and a comprehensive understanding of some particular aspect of it.
4 To formulate a personal philosophy of adult education, and, in particular, a set of convictions concerning the basic values which adult education should exemplify and seek to outline.
5 To understand and be able to use the basic processes in the development of specific adult educational programs.
6 To develop the qualities for personal leadership.

Admission requirements include a B.A. degree and preliminary in the field. The prospectus insists that 'the form of the work is entirely in-service not pre-service'.

1 The student must pass an examination covering the general field of education, which presupposes such courses as:—Education as a Field of Study; Critique of Educational Literature; the School in the general order.
2 There is an examination covering the special field of adult education encompassing such courses as (two to four courses)
adult education — a general review and introduction
Improving the adult education program
Individual study of problems of adult education

Seminar in adult education (includes interviews and visits)

3 An examination on other courses which fill the student's special needs or interests (one to three courses)

4 A Master's thesis.

5 Three quarters of residence, not necessarily continuous.

Each student is encouraged to take additional courses in the field. Courses include: human development and adulthood – and old age; human dynamics in the educational enterprise; general principles of organization and administration; individual development and the social role; advanced social psychology; study of small groups – and others. Chicago has since concentrated on an admirable course on the 'Adult in Society' and is thinking of including work on adult learning.

University of Manchester (1956)

The University offers two sorts of programs :–

1 Graduate students undergoing their one year's course for the graduate certificate in education may take adult education as an optional subject for which they secure no credit and take no examination.

2 Candidates for a Diploma in Education can specialize in adult education; they are examined in this subject and may write a dissertation in the field.

3 There is also a Certificate in Education open only to foreign students. Requirements for the Certificate are that the candidates must hold a recognized degree, must reside outside of Great Britain and Northern Ireland, and must have an adequate working knowledge of the English language. Candidates must attend a full-time course of study within the University extending over one session and pass the examination.

Courses include:–the aims, organization and practices of British adult education; the history of British adult education; the social and political structure of modern Britain.

University of British Columbia

The statements of purpose compare roughly with those of the University of Chicago, the difference lying only in the emphasis here on the political, economic, and social implications of adult education, and the problems of power and responsibility that arise.

Requirements include either successful teacher training in any Canadian College of Education, or a recognized degree plus the equivalent achieved first class honours in two courses in professional education before obtaining admission to the program.

Courses include any three of :–Introduction to adult education; foundations of adult education; methods in adult education; communications and mass media; advanced seminar in adult education;

Any two courses in a generally chosen field; one language other than English; one thesis (this includes a half year course on research). Other differences here are that full-time attendance is not required. The bulk of the students attend during the late afternoon or summer school.

The nature of the various programs is fairly involved. All of them include some association with practicioners and agencies, and there has been a consistent attempt to develop some sort of internship. However two things are evident. The imposition of the habitual format of the University on material which in its very nature must challenge the present organization of knowledge creates crucial difficulties. The fact that a great deal of adult education is concerned with relating knowledge to practice is not much comprehended in historical or sociological outlines. Second in importance are problems of recruitment of students and standing amongst employers. Presumably each of these influences the other, and at UBC there has been some attempt to plan the program with the assistance of the incumbent professional.

HOW GOOD IS THE TRAINING?

On top of all this there remains the question of whether these programs really do prepare the sort of people needed. Leaving aside the problem of the relationship between education, learning, and experience, is the sort of program really valuable, or are we only turning out a university graduate with the usual biases towards knowledge, learning, and contemporary society? All of these programs also assume some common core of information and practice for adult education, an assumption not accepted by all of our brethren. (See question 10). Apart entirely from the split over the more conventional social and political goals indicated by some responses to our questionnaire, there is a much more serious educational and administrative division which none of these programs seem able to take into account. No one in adult education can fail to notice that there is a large group of active and efficient adult educators and teachers concerned with vocational and industrial adult education who both administratively and ideologically will have little to do with the others. While acknowledging the value of something called 'a liberal education' they maintain that the division between it and 'technical and vocational' education is absolute and must remain so. The university is equally responsible because of its distinct and open partisanship of a somewhat state conception of liberal education. The constitution of Canada has something to do with this, but it is difficult to see how one can recognize the full implications of the industrial revolution and allow the separation to continue. The '1919 Report' points out that good adult education is 'liberal in spirit' and we must find a way to realize the

meaning of this statement.

Adult educators are hardly to be blamed for seeking the protection and rank of a degree program within the university. Every other would-be profession is doing the same thing at the moment. The professional M.A. based on the assumption that the university trains the character and the spirit seems a likely place from which to operate. The partial answer to the claim that the university has imposed its own format on the training program is that as an independent institution this is the university's responsibility and right. However some greater degree of detachment on the part of the university with respect to education and knowledge will have to come before our problems can be completely solved.

At present our mere existence within the university demands that we fight for the integrity of our own field, as well as for our right to be there. We assume that we can in the future solve the following problems :

- to develop a system of recruitment and placement and the relationships with the field that this implies.
- to develop graduates who are aware that adult education is a living criticism of other forms of education since it fits only in terms of age groups, but not in terms of grade level, teaching methods or administration, evaluation, or content.
- to develop graduates who are aware of the political, social, economic power of knowledge, and realize the danger of mistaking difference of opinion for ignorance, especially when they are backed by a large and wealthy institution.
- to develop graduates who know the learning capacity of adults, and who are aware of the inflammatory potentialities of knowledge in the life of groups, societies, and individuals.
- to develop individuals who see that adult education, the adaptation of knowledge to experience, and vice versa is one of the cutting edges of the society.
- to develop professionals who are able to use all of the modern methods of analysis to create adequate systems of educational opportunity.

Phillips in '*The Development of Education in Canada*' points out three stages through which public education has progressed.

- for the few and supported by the few.
- for the few and supported partly by the state.
- for all and supported by all.

We seem in adult education to be somewhere in the second stage. Whether the third stage is at all applicable to our future development is questionable. The uncritical application of the present system of public education to adult education could very well be disastrous.

What is needed at a period of careful and painstaking advance is sound and imaginative leadership. Above all what we need is people who are aware of the implications of learning in a society, and who can be thoroughly detached about education and its present institutional structure. The very organization of knowledge needs re-examination. The accepted divisions between liberal and technical, between content and method, between teacher and administrator, are no longer supportable if we are to realize the educational opportunities of the present and future. With educational systems, and the exploitation of a society's brains becoming more and more a matter of political policy, it is possible that the adult educator is more likely to be overwhelmed by finances and power than he is to be limited by poverty and indifference. This last perhaps requires more attention to character and integrity of the teachers than anything else.

What we do agree on is that the field is significant enough, that its practitioners should have the best education the society can provide. So far, with all its short-comings and its increasing conservatism, the university seems the most likely, or rather the only institution, to provide the proper education. Certainly Canada could do with a great deal more research in the field, of the sort which only the university is likely to make possible. As for work already underway, it is to be hoped that other Canadian universities will find it possible to include adult education courses and to expand those now being given, at such centres as the Universities of Manitoba and Toronto. We do not seem to have found much understanding on the part of other institutions like the Canada Council. However, with a foothold in the university, and the stimulation of a field increasing in scope at an enormous rate, perhaps we can combine the qualities of a profession and a movement. Neither one seems able to exist satisfactorily without the other. (*Please see p.* 45)

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PROFILE : J. R. KIDD

Walter B. Herbert

A current best-seller among the cannibal peoples is a modest volume entitled: *How to Serve Your Fellow Man.* This is a subject open to a variety of interpretations and one which has long intrigued our best and our worst thinkers and doers. With the cannibal it is probably just a matter of good taste; with the merchant, good business; with the professional humanist, good deeds; and with thee and me, good conscience. With many of us, serving our fellow man is a deliberate, occasional activity motivated by a vague sense of duty, and perhaps quite often with the unrehearsed thought that a good deed could turn out to be bread cast upon the waters. There may also be an element referred to as the inward glow of satisfaction which is said to flow from serving your fellow man, and when this works it is, indeed, a pleasant business; but surveys indicate that in many instances s.y.f.m. is a nuisance for both parties. It is not a field of human activity to be treated lightly nor written about heedlessly, because not much has been discovered concerning the true nature of serving and practically nothing is known about your fellow man. However; we all know that ever so rarely there walks among us a person to whom serving his fellow man is as natural as swimming is to the fishes in the oceans or flying to the birds in the skies.

GREATER THAN HE KNOWS

One of these persons is James Robbins Kidd, the Director of the Canadian Association for Adult Education—and when he reads this statement his blue-grey eyes will almost pop with the characteristic expression of astonishment which is so well known to his associates and he will probably let go with the loud, unrestrained burst of laughter with which he greets statements he considers ludicrous.

And he would certainly consider ludicrous the very notion that he spends his time unconsciously serving his fellow man; because Roby (James Robbins Kidd) is inclined to fancy himself as a rather hard-boiled, practical, administrative type who is willing to tread in where angels fear to rush—the angels being mainly American foundations, large corporations and the federal government. A man with extraordinary

knowledge of other people and relatively little understanding of himself, he takes Roby Kidd for granted as a never-diminishing fountain of stimulation; not because he consciously thinks he is serving his fellow man but because that is the only way he knows how to live. In a way he is right about his practicality, because there is a hard-headed streak in him which shows up when the chips are down; and many a high-placed business man has been surprised by unexpected indications of tricks-of-the-trade apparently handed down to this mild-mannered fellow from an early maritime captain of the same name. But his practicality is only a fringe benefit and what the man does not understand at all is that he is endowed with personal characteristics which enable him to serve continuously as he places one foot before the other—and that his whole life in the complex world of adult education is one of serving his fellow man. Perhaps it is not necessary or desirable for him to realize this; so long as it is recognized and cherished by the countless friends, associates, colleagues and beneficiaries whose separate paths he crosses in the intricate network of his goings and comings.

THE EARLY YEARS

Dr J. R. Kidd was born in the small town of Wapella, Saskatchewan, on May 4, 1915 (Saturday's child works hard for a living.) While still a small child he was transported to British Columbia, and received his basic education in the public schools of Vancouver. As a teen-ager he developed strong leanings toward YMCA work and his first serious efforts in the field of adult education were made as a camp leader and counsellor. Thenceforth there was no stopping for him. In 1935, at the age of twenty, he became an assistant secretary of the North Branch of the Montreal YMCA, and enrolled as a student at Sir George Williams College. During the next several years of non-stop activity he familiarized himself with almost every nook and cranny of Montreal (and gained a smattering of French which even today he sometimes uses as a secret weapon); did a bang-up job for the Y; and gained his B.A. from SGW College and his M.A. from McGill University. Significantly, the thesis he submitted for his M.A. dealt with Dr Henry Marshall Tory's contribution to Canadian education. In 1943 the YMCA moved him to Ottawa, where he quickly found his feet in the Capital scene and developed an early skill at dealing with government agencies and officials—a skill which he has honed constantly ever since.

Nineteen-forty-six found young Roby Kidd in New York City; working at Columbia University for his Doctor of Education degree and making his first acquaintance with Carnegie, Rockefeller and Guggenheim foundation people. This was undoubtedly a key year in his life.

He became a rabid (what other kind?) fan for the Brooklyn Dodgers, made a serious study of true Basin Street jazz (which was then enjoying an exciting renaissance in N.Y.), revelled almost daily in the wonders of the Public Library, prowled through art galleries and second-hand bookstores and talked with people, people, people at every turn. At Columbia he was a good student and his D. Ed. studies, in association with mature post-graduate colleagues whose companionship he enjoyed and with a group of dynamic teachers whose intelligence he respected, proved to be deeply stimulating to him. The atmosphere of Riverside Drive and the attitudes of the people immediately around him during that year made a lasting impression on him. He became convinced in the most stubborn way possible that further education holds the secret of added happiness and success for Everyman, and through him in turn for the community; and to promote that notion became his mission and joy. Before returning to Canada he was already young Mister Adult Education.

NO CINDERELLA HE

Perhaps the most important thing he learned during his stay in New York was how to think BIG about adult education; a manner of thinking he picked up from the Americans with whom he rubbed elbows at the time. He learned that in the field of adult education it is not only feasible, but also highly desirable, to plan in terms of big budget, adequate staff and national and international program; and, above all, to refuse to let anyone treat adult education as the Cinderella of the education world. This, of course, was far removed from the Canadian way of thinking; even such giants in our field as H. M. Tory, E. A. Corbett, Father Tompkins and Father Coady having been forced to achieve their great results on a shoe-string financing basis. In Canada, even so recently as 1946, many leaders in the field of formal education were not convinced that adult education was 'legit'; even though the massive postwar surge of appetite for further learning was evident everywhere. The American foundations were not hesitating about priming the pump of adult education with bountiful generosity; governments, universities and voluntary agencies throughout the United States were engaging in far-flung schemes and projects in the field; and around all this there was actually in the air a spirit of excitement and urgency. Perhaps it was just the American way of attempting to do things, and not well suited to the Canadian scene. Nevertheless, the spirit of it took hold of Roby Kidd and when he returned to Canada he brought it with him and he has been selling it ever since.

In the Spring of 1947 a top official of the Carnegie Corporation

wrote to his intimate friend Dr E. A. Corbett, then Director of the Canadian Association for Adult Education, saying, in effect:—'Down here in the graduate school of Columbia University there is a young Canadian named James R. Kidd. He is one of the most promising young men I have ever known and I believe he is destined to become a leading figure in the adult education world. I don't know if you have a place for him in CAAE; but if you have I advise you to grab him right away. If you permit him to be lost to Canada you will always regret it'. On his next visit to New York Dr Corbett met J. R. Kidd, and invited him to come to Toronto as assistant director of CAAE.

Roby came.

The period of adjustment to CAAE was not an easy one for young impatient Dr Kidd with his new-fangled ideas or for the wise, battle-scarred veteran, Dr Corbett, who knew every detail of the Canadian adult education story from alligator to zebra. Roby, at first, found it hard to believe that money for adult education was so hard to come by; Dr Corbett knew that bank overdrafts were inscribed on the tombstones of many virtuous Canadian adult education ventures. But full adjustment came in good time; Roby becoming an unabashed admirer of Dr Corbett's skilful, knowing and intuitive management of CAAE affairs, and Dr Corbett gradually coming to share Roby's big-dreaming, far-reaching approach to problems. Soon their work as a team was recognized throughout Canada and in places where it counted most; in the United States. Canadian adult education began to grow BIG. The CAAE reached further and further afield. Many people who once came to scoff now remained, if not to pray, at least to hope that a great educational movement, of unpredictable potency, was getting into high gear in Canada. By the time Dr Corbett had reached the stage for theoretical retirement from the post of Director he had readied a well-trained successor . . . one who leads a double life as far as outward appearances go, one as 'Dr Kidd' and the other as 'Roby'.

HE TAKES THE HELM

When he is on parade—addressing an international conference in Omaha; leading a Canadian delegation to Denmark; advising UNESCO in Paris; negotiating with foundation executives in New York; chairing a national library meeting in Vancouver; teaching a university class in Toronto or pleading with a cabinet minister in Ottawa—he is essentially a young man of dignity and persuasiveness. He does not wear striped pants, but gives the impression of being able to do so if the need should become urgent. On such occasions he appears taller than he is—enjoying added stature that accompanies the knowledge and authority with

which he clothes himself on such occasions. This is 'Dr Kidd'; a world-renowned author, counsellor and authority on adult education. In this capacity he has been called to Paris to confer with the adult education division of UNESCO; to London, to advise the Colonial Office on adult education problems in remaining non-self-governing regions; to the West Indies, to assist the new-born federal government and its University College in devising long-range education plans for the adult population. He is a special adviser to American foundations and to Canadian universities and to business corporations on both sides of the border, in his role as Dr Kidd; and he has delivered some of the least-boring speeches ever heard by Canadian Club audiences. His professional wisdom and shrewdness are shared generously with the Canada Foundation, with Canadian Film Awards, with the YMCA, with the IODE, with the Canada Council, with the Canadian Library Association, with the National Commission for UNESCO, with amateur sports organizations, with culture groups throughout the country, and with scores of other agencies which have either a direct or indirect concern in heightening the awareness of people; and in all these encounters and connections he appears in his Dr Kidd suit.

The 'Roby' role is hard to reconcile with the official and professional man. Restless. Persistently curious. Surprisingly boyish. Warmly sociable. Strongly gregarious. Slow to anger. Quick to forgive, but not to forget. Proud. Optimistic. Cheerful. These are some of the terms which spring to mind when one attempts to describe Roby; but the essence of the character is elusive and not easily pinned down by words and phrases. They say he is impatient; but everyone who knows him can recall occasions when his patience was monumental. They say he is fussy about details; but some of the people who work closely with him sometimes wish they could find evidence of it. What kind of a man is it whose favorite leisure-time reading is the *Works of William Shakespeare* and the *Adventures of Pogo*? Whose gourmet tastes find comparable delights in the St Regis Oak Room and at Ben's Sandwich Palace? Whose delighted attention is captured equally by good performances of *Oedipus Rex* and *Spring Thaw*? Seems improbable; but that's Roby Kidd. He was once described as 'a young Conservative with tomato sauce'—a description not without merit because, despite his impatience and irritation with stagnation or dry-rot, he has a deep-rooted regard and respect for the eternal verities and strongly disfavours needless rocking of the boat. This Roby is an affable, kaleidoscopic fellow who never ceases surprising the people who know him best; but the main thing about him is his warm, unvarnished, empathetic interest in the welfare of every person he meets. It does not matter to Roby

if the person he meets is a high banker or a low sweeper or a black man from Hong Kong or a white man from Nigeria or a yellow man from Indianapolis; everyone is grist for the mill which grinds away unceasingly at serving his fellow man. And that's where we came in.

But let us not permit this tale to be completed without reference to the fact that way back in the summer of 1941 James Robbins Kidd encountered the greatest stroke of good fortune a man can encounter—when he married Margaret Easto an angel in human form if there ever was one. It would not have been possible for Dr Kidd or Roby Kidd—either one of them—to have achieved what they have achieved had it not been for the intelligent, understanding, loving devotion of Margaret, who has borne him three sons and two daughters and who is truly the keystone supporting his arch of life.

Mr. Herbert is Director, Canada Foundation, Ottawa.

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AMMUNITION COMING UP!

Edith Adamson

'A statistic is ammunition. Adult education continues to lose battles because of lack of firepower.' Homer Kempfer, *Adult Leadership*, June, 1958.

THE EARLY YEARS

Enquiries about adult education activities were received almost from the founding of the Dominion Bureau of Statistics, the earliest on file dating back to 1921. Night schools, correspondence courses, university extension work and recreational activities for youth were the main topics of interest during the early years, and the first tabulation of statistics in this field covered vocational night school enrolment for the academic year 1921-22, in the annual survey of education for that year.

By 1929 the annual surveys included tables of enrolment in vocational and general courses in night schools and part-time, short course, evening, extra-mural and extension courses of universities and colleges. Some of the compilations were made from annual reports of provincial departments of education and variations in these from year to year and from province to province resulted in figures which were probably understatements of the true enrolment. Nevertheless, they do reveal increases which more than match the increase in the adult population over the years.

The following table summarizes the available statistics for the period 1929-1955, and indicates trends.

Academic year ending in	Publicly-operated night schools (vocational and general)	Universities and colleges (part-time, short course, evening, extra-mural and extension) enrolment	Total enrolment	Increase in enrolment %	Increase in adult population %
1929	41,593	21,719	63,312	....	....
1939	69,231	56,834	126,055	99.1	19.6
1949	107,894	58,138	166,032	31.7	21.0

Academic year ending in	Publicly-operated night schools (vocational and general)	Universities and colleges (part-time, short course, evening, extra-mural and extension) enrolment	Total enrolment	Increase in enrolment %	Increase in adult population %
1951	121,230	60,186	181,416	9.3	3.3
1953	149,316	68,427	217,743	20.0	5.0
1955	161,200	75,000 (est.)	236,200	8.5	4.3

For the purpose of this table 'adult population' was considered to be those twenty years of age and over.

A NEW ERA

During the post-war years, development was accelerated, by an increasing demand for adult education programs, and highlighted by reports of UNESCO and the Massey Commission. The need for further statistics increased with the size and complexity of the field, and was noted in submissions to the Massey Commission. A survey of adult education for the year 1950-51 by DBS was followed by the establishment of the Adult Education Section of the Education Division in 1957, to collect, compile, analyse, abstract and publish statistics in the fields of adult education, libraries and other cultural activities.

Now, two years and two library surveys later, the first of an annual series of surveys of adult education has been launched, after lengthy preparation. A brief review of some of the thinking, collective and otherwise, which preceded the shaping of the forms which were mailed out in April may be of interest to those who participated, either as planners or contributors.

Frequent, prolonged and valuable discussions took place with numerous individuals working in adult education in Canada. Officials of the CAAE, ICEA, CEA, NCCU and CADESS were consulted, in person and through correspondence, by Jean Macleod, my predecessor, and myself. What, whom and where to survey were the main questions considered, and the advice of those consulted was most helpful in the preparation of forms and mailing lists.

The question of a definition of 'adult education' was tossed briskly from one correspondent to another like the proverbial hot potato, until it was finally decided not to define it specifically, since a broad definition was almost meaningless, and a narrow definition invited quibbling, if not downright paralysis. I would like to suggest that the CAAE run a competition for the best definition of adult education, with, perhaps, a set of Murray's *Oxford Dictionary* as a prize. Even contemplation of

the possibilities is a useful and humbling exercise in semantics. As far as the survey form was concerned, activities were grouped under broad general headings, with frequent use of the word 'other'. In this way, each respondent was expected to fill in the form according to his own definitions. The catch in this method may be that those who do not like filling in questionnaires may concoct narrow definitions which exclude themselves, and vice versa. Or, since no one apparently enjoys being surveyed, definitions may narrow or broaden depending on the importance attached to statistics.

Since the Higher Education Section was already collecting information from universities and colleges on credit courses, and since the Vocational Education Section had begun to survey vocational adult education, it was decided to limit the collection of information for the present survey to other aspects of adult education. Data collected by these other Sections will be incorporated in the final publication.

The content of the survey forms, in terms of the actual questions to be asked, was determined through the use of a series of draft questionnaires, from May 1958 to February 1959, when the final forms went to the printers. Copies of draft forms were sent to about fifty individuals in all parts of the country, for comment, criticism and suggestion. As a result, the emphasis has been placed on five general phases of adult education : organization and extent ; courses and classes by subject and enrolment ; additional services and activities ; staff ; and finances. Details were kept to a minimum, but it is realized that returns for the first survey may be far from complete. By modification of future forms, and more complete collection and supply of statistics by respondents, we hope, in a few years' time, to evolve reasonably reliable and complete statistics.

EVERYONE CONTRIBUTES

The scope of the survey, in terms of the agencies to be included, was also considered carefully. Assurances were given by the representatives of the provincial governments at the CAAE Conference in Winnipeg last June, that they could supply statistics on night school and other adult education activities in the municipalities. The representatives, who were almost all connected with provincial departments of education, were also concerned that adult education activities sponsored or assisted by other provincial government departments, and federal departments and agencies, should be included in the survey. In order to obtain as complete a mailing list as possible, the Joint Planning Commission undertook to approach each provincial government for names of departments, agencies and officials in the field. Replies were received from all but

two provinces, and the lists of names supplied was supplemented by names of departments in the two missing provinces which were thought to be active in this field. A list was similarly compiled of federal government departments.

The task of listing the universities and colleges engaged in adult education was immensely facilitated by the co-operation of the Canadian Association of Directors of Extension and Summer Schools, and the Féderation des Collèges Classiques. The former supplied a list of members, and the latter surveyed their members very briefly and quickly to secure the names of those operating adult education programs. Additional names were drawn from the list of the National Conference of Canadian Universities.

The total result of these compilations was a mailing list of some 200 names of government agencies, departments, universities and colleges to which forms, instruction sheets and letters were sent. It is hoped that private voluntary agencies as well will be surveyed next year. Meanwhile, work has begun on the preparation of a separate form for these, and suggestions regarding the content of the form and names of national and provincial private voluntary agencies to be surveyed would be very useful.

Figures based on returns received by April 30, are tabulated below, by provinces, and the final published report should be available this fall:

	Number reporting	Classes and courses average enrolment per agency reporting	Public lectures, etc. average attendance per agency reporting	Full-time staff per agency reporting	Expenditure per agency reporting $
Federal government departments and agencies	3	197	27,335	9	....
Provincial government departments and agencies	8	2,455	2,380	10	40,750
Vocational education	20	10,000	....	....	....
Universities and colleges	13	1,370	14,143	2	19,000

The figures tabulated above should be treated with caution, since such a small number of returns had been received at the time of going to press. (*Please see p.* 40)

A CENTRE FOR THE STUDY OF COMMUNITY DYNAMICS

W. B. Baker

ACTIVE AGENTS IN SOCIAL CHANGE

As a study in contrast, adult education in Canada has few equals. Its bewildering cafeteria of services ranges from the proper care of budgie birds to the study of Great Books. The need for its services grows geometrically; its resources grow arithmetically. In a society moving toward centralized institutional control, adult education is noted still for its persistent segmentation. In an age of thriving professionalism, adult education remains essentially unprofessional. Indeed, one concludes that, if there is a unified purpose in this large field of human endeavour, it is the cultivation of diversity.

We assume that the cultivation of diversity through adult education is necessary if men are to grow toward greater freedom. But the very character of diversity calls for continued self-examination. Our modern world is, above all else, one of rapid and pervasive change, and adult education is a part of that world. Since people too must change, they require help in developing a new facility for it, if humanistic values are to prevail in our society. Mere passive exposure to ideas — adult education for its own sake — will not do. There is, of course, a school of thought which argues that exposure to ideas *is* a necessary and sufficient condition of men's freedom. The points of difficulty in this argument are legion. Who selects the ideas to which people are to be exposed? What determines the character of the consuming public? How is exposure to ideas translated into action? Such questions make inevitable an understanding of the forces of innovation in society.

Social innovation becomes real for most citizens in a community context. For example, liberalization of provincial liquor legislation is effected through local options. Rising standards of public education entail increased local property taxes. Adult educators and other professional workers have been aware of this for a long time. In the present writer's view, their awareness is now having startling consequences. The community has become a popular arena for competing social innovators. This wholesale movement of outside influences from mass society into the inner sanctum of communities is on the whole insensitive to

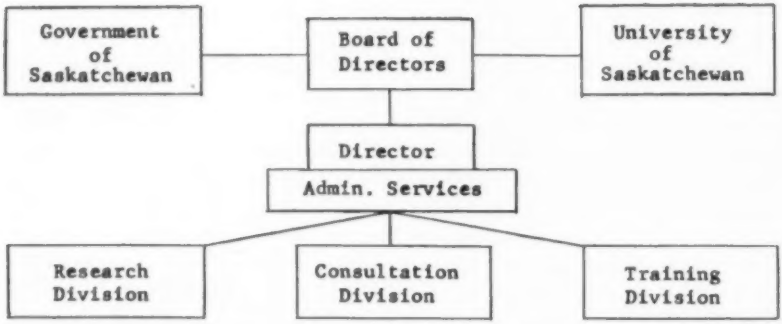
conditions which make local good sense. In the long-run this can only result in apathetic and dependent citizens.

Fortunately, our concern for better understanding of the potentialities of the local community in social and economic development is growing. In adult education, this has meant a new trend which places greater emphasis upon the citizen as an active agent in social innovation. The trend is reflected in international movements such as fundamental education and community development. In most of the newly-developing countries, community development has become a basic part of national policy. The United States Co-operative Extension Service is now actively applying to neglected rural areas the principles of community development. In the same country, there has been a rapid emergence of programs by other agencies with this emphasis. In Canada, the Government of Saskatchewan has recently adopted a similar philosophy for its policies in the Indian-White communities of the North. It is interesting to note that the Northern Saskatchewan program is directed by a person previously associated with Nova Scotia's pioneering Antigonish Movement. A recently completed study has recommended the Saskatchewan approach for Manitoba's Indian communities. On the West Coast, the Extension Department of the University of British Columbia is seriously considering the establishment of a staff unit for community development.

EXPERIMENT IN CO-OPERATION

Against the background of this growing concern for the role of the community in social innovation, the Government of Saskatchewan and the University of Saskatchewan have recently undertaken joint sponsorship of a Centre for Community Studies. The partnership is significant. Universities provide a climate for the testing and nurture of new ideas. Governments are, of necessity, geared toward the implementation of ideas. Universities prepare men's minds for scientific thinking; governments achieve enlightened social action by using them. Both institutions recognize the community as a key entity in our changing society.

The Centre for Community Studies is not a service program to spearhead a new community-development movement. Its purpose is frankly experimental. This means a critical orientation toward *all* approaches assumed to develop communities. The Centre's primary contribution will probably be the accumulation and communication of tested knowledge about social change, chiefly in communities. Consultation, research and training provide the main instruments through which the purpose is to be accomplished. The manner in which these relationships have been incorporated into the organization of the Centre is illustrated by the following chart:



The Board of Directors of the Centre includes representatives of the highest offices in the parent bodies. The budget is provided by the Provincial Government in the form of a special grant to the University. In this, its second year of operation, the Centre budget is $120,000. The facilities are located in the School of Agriculture Building on the University Campus. Principles governing professional appointments, salary and status parallel those of the University. During the current year, the staff includes nine full-time professional members.

PROVINCE IN FERMENT

Saskatchewan's changing communities provide an almost ideal laboratory for the study of social change. Its agricultural industry is in the midst of a fundamental transmutation. Almost every aspect of the earlier economic and social pattern is shifting. The Province is on the verge of industrial expansion. Several small communities are already reacting to its impact. The mineral-rich Northland, with extensive tourist attractions, is opening up. Indian communities are being catapulted into a burgeoning urban-industrial culture.

Rural people are keenly aware of the persistent character of individual and community adjustment. Community leadership has shown active interest in maintaining a creative relationship with innovating forces. The pressing need to modify old, or invent new, patterns of behaviour has led naturally to demand for new forms of professional help. As a consequence, the traditional role of the rural adult educator and extension worker is now facing unprecedented change.

It is in this complex and dynamic setting that the Centre for Community Studies must seek to realize its purpose. The pattern of Centre organization reflects the choice of approach. In effect, the consulting division is a pilot plant for role experimentation. The research division develops and tests hypotheses about the community context within

which any emerging role will find its meaning. The training division draws upon the work of the other two divisions. Its task is to communicate the knowledge and develop the skills needed by such professional workers in community-oriented activities as adult educators, agricultural representatives, teachers, and so on.

In its general approach, the Centre is seeking the active advice and participation of leading citizens. Soon after its establishment, conferences were held with key agencies and organizations concerned with communities in the Province. These meetings included one with the Deputy Ministers of all Departments of Government and another with Extension Directors. One of the most useful interchanges was a three-day seminar on community self-development, involving leaders of provincial voluntary organizations, various government officials, and some of the University faculty. In effect, this seminar was a broad exploration of the changing community and an attempt to outline some emerging features of Saskatchewan's communities tomorrow. A world-renowned authority on community development, Dr Margaret Read of London, England, helped to examine the meaning, principles, and potential contribution of community development in a modern rural society experiencing rapid technological change.

THE CENTRE AT WORK

How has the Centre's approach worked out in the first year of operation? The consulting division, headed by Dr Harold R. Baker, former agricultural representative and now an extension sociologist, has completed informal working agreements with five communities. These agreements are expected to last four to five years. There are no plans for extending them to additional communities in the immediate future. The five communities were selected from eighteen which had satisfied difficult application requirements. Originally, two hundred and forty community leaders, representing one hundred and seventy trade centres, indicated interest in a co-operative arrangement.

The co-operating communities present contrasting situations. Their village and town populations range from three hundred and fifty to fourteen hundred. Three are located in agricultural areas showing wide variation in adjustment to the new farm technologies. One is a small agricultural town which recently became the site of a new industry. Another has an agricultural-railroading-lumbering economy. All contain socially perceptive leadership anxious to explore new avenues of self-determination.

Consultants trained in social science and experienced in organizational activities have been attached to each of these five communities.

The major innovation which they have introduced into the social structure of the community is a community council. The council includes representatives of all active local organizations and local government agencies. It is this group which negotiated the final agreement with the Centre. The crux of the agreement is that, in exchange for consulting services, opportunity will be provided for detailed studies of the community. Consultants thus have a difficult dual role to play. They are both participant-advisors and process-observers.

The community councils provide a medium of communication and study for all groups in the community. The consultant as participant-advisor is primarily concerned with facilitating communication and study as educative processes. Specific devices have been worked out to limit his intervention in the normal relationships of community and outside agencies. Local field personnel of government agencies have been involved in determining the devices. For example, should the council decide to develop a local recreational program, the consultant alerts the council to the relevant and already existing adult-education programs of the government, university or other provincial organizations.

As process-observer, the consultant has wide opportunity to develop case-studies of innovation and the associated circumstances. From this viewpoint, the community council becomes data for analysis. What happens when this new structure is introduced into a community of freely associating but hitherto largely unco-ordinated groups? What is the character of conflicts which emerge when the solving of problems involves significant change in established patterns of community life? What is the character of formal and informal leadership? How does it influence the process of innovation? How does the community view and come to grips with the external forces of mass society? In what ways do these outside forces stimulate or subvert community autonomy? Case studies of these and other questions should provide fundamental materials for the activities of the research and training divisions. An eventual product of value will be the publication of practical 'how-to-do-it' reference manuals.

Those familiar with the nature of the community as a social laboratory will recognize the intricate relationships in an experimental situation. While local leaders have a surprising facility for seeing their own efforts as trial-and-error, the dangers of manipulation have strong ethical overtones. To clarify the consultant's role, periodic staff seminars contribute critical evaluation and reformulation. Frequent access to the Centre's specialized reference library is essential. Consultation with related agencies is often necessary to reduce misunderstanding. For these reasons, consultants spend one-half of their time in the office.

While this places limits on observation opportunities in the field, it has the advantage of reducing dependency of the local council on the consultant.

RESEARCH IS INTEGRAL

The research work of the Centre is oriented toward longer-range studies of social change. The research director is Dr Arthur K. Davis, a Harvard-trained sociologist, whose special interest is in working out a more realistic relationship between social theory and social practice than has often characterized academic social research. The main effort of research will be directed toward the five co-operating communities. In part, this reflects an early concern for a team approach to analyzing change. Such an approach may also facilitate more realistic understanding and control over the consultant's influence. Field research fellowships will be available to graduate students in this aspect of the program.

Research activities have extended beyond the five co-operating communities into other aspects of Saskatchewan life. A special study is under way in a small prairie community which has experienced sharp decline. In the summer of 1959, an anthropologist will be placed in a mixed Indian-and-White community of the Saskatchewan Far North.

The widespread need for professional assistance in analysis and interpretation of social and economic change has been demonstrated by requests from agencies for specialized research. To accommodate some of these requests, the Centre proposes to establish a contract-research program. Under this policy, the sponsoring group will finance the research and maintain an advisory relationship. Centre research personnel will provide general supervision and employ the necessary staff. All such research, however, must promise an extension of scientific knowledge, permit publication in scientific journals, and demonstrate relevance to the Centre's purpose.

An asset of special value to the Centre's research program is the close association with the University social science and professional faculties. The University has been expanding its social science facilities and now has a Department of Sociology and a Department of Social and Preventive Medicine. Joint University and Centre policies have been established to permit integration of teaching and research programs. Thus, in the long-run, enviable opportunities exist for mutual stimulation.

TRAINING FOR PROFESSIONAL GROUPS

It has already been intimated that almost every organized interest in the Province looks to the community as the focal point for activities. This means a highly diversified clientele for the Centre's training

services, which are under the direction of Dr Darwin D. Solomon, a rural sociologist with wide experience in extension work in the United States and the Far East. Since it has become apparent that diverse demands may limit the most effective use of training resources, preference is now given to professional groups interested in a continuous in-service relationship with the Centre. An example of this is a recent one-week training session for field and administrative personnel of the Saskatchewan Department of Natural Resources and other Provincial and Federal agencies operating in the Far North. The Department of Natural Resources, which administers major aspects of the Province's developing North, is establishing comprehensive programs for Indian groups based on the philosophy of community self-development. The Centre has contracted to provide, over a period of years, training resources relevant to community development. The objective will be to build up the social skills of the staff of participating agencies to the point where they can become independent of the Centre. This will involve periodic attachment of key personnel to the Centre's training division.

Other training activities during the summer of 1959 include a University credit course for agricultural extension workers and a training workshop for community council executives. The council executives are expected to return to their communities as co-trainers in a program for the local council. Such examples indicate the Centre's 'trainer-of-trainers' approach. In this way, established adult education and extension agencies will be encouraged to maintain full responsibility for the development of citizen leadership.

This, in broad outline, is the approach of the Centre for Community Studies to social change. It is an approach designed to create an imaginative climate, favourable to a search for useful answers to some of our society's complex problems. No other country in the world has established a technical unit quite comparable to the Centre's three-pronged approach to social change. With the emphasis upon the study of change in 'live' community situations rather than upon particular 'community development' approaches, all adult educators have a stake in its work. The author hopes that this may be reflected in a more than casual interest in the Centre's successes and failures. Members of the Centre's staff have no illusions about the hazardous journey on which they have embarked. (*Please see p.* 40)

ADULT LIBERAL STUDIES

R. Eric O'Connor, S.J.

Patricia is four years old. She has developed an observable resistance to washing her hands. If you go with her to the bathroom you will find your assistance neither wanted nor needed except as spectator of a ritual which includes application of soap, sudsing, rinsing, three times gone through with little regard for results. Her sister, Cathy, six and a half, has caught the point of handwashing but her efforts flag unless sustained by someone's interest.

HOW THESE STUDIES BEGAN

The Workers' Educational Association began in England in 1903 at a time when the University Extension Movement was, in many places, 'becoming intellectually insolvent in an attempt to remain financially solvent, lowering its standards in an attempt to attract large audiences.'[1] This Workers' Educational Association was, within five years, to stimulate the universities to raise their standards of adult education under the vigorous dynamic of social emancipation for the working man.[2] After a rapid and apparently healthy growth, with the coming of social emancipation, the liberal impetus of the English adult education movement slackened, the predominance of its clientele passed from the manual worker to the office worker and the professional man, and the demand centres more intensely on short elementary courses or professional specialized courses, (a fact that does not surprise us in this country!). Writing in 1950, S. G. Raybould asks: 'Why the diminished sense of conviction and urgency? Why the uncertainty of aim? Why, especially, the lessened zeal for sustained and thorough study? The most obvious answer, I suppose, is that education for responsibility is not as rousing a battle cry as education for emancipation. Since the early days of the Workers' Educational Association, when the motive force was the belief that the way to social justice, to emancipation, lay through knowledge, many of the conditions for which the first students worked have been realized.'[3]

In the United States, the serious university involvement in adult education (seen as ministering to a total development of persons by courses that could be rated as of university standard) can be dated from the founding of the University of Chicago in 1891, in which one of the four major divisions of the university was the department of home

study. The evangelico-educational urge of William Rainey Harper, the founding president, had already expressed itself in correspondence courses in Hebrew for clergymen and in acting as principal of the Chautauqua College of Liberal Arts. Through Herbert B. Adams of Johns Hopkins in 1887, he had become acquainted with the lecture discussion work in England of the University Extension Movement. He brought Richard G. Moulton and Thomas J. Lawrence from England for their talent and enthusiasm for the method of the large public lecture followed by the smaller serious study session. In October 1892, the evening before regular undergraduate lectures opened, Moulton delivered his first adult education lecture. During that first year, with only a few hundred students on the quadrangle, some 25,000 adults were attending lectures of the Home Study department in an area extending in different directions to St. Louis, Iowa, Minneapolis, Ohio.

THE PRESENT SITUATION IN THE U.S.

The fifty million adults estimated as engaged in some form of adult education in the United States are not strongly drawn to liberal education. Two of the recurring problems discussed by the deans of university evening colleges are 'how can we make adult liberal education self-sustaining?' and, latterly, 'how can we liberalize professional and technical courses?' The Great Books discussions, inaugurated by President Hutchins and Mortimer Adler at Chicago, and similar discussion programs, draw increasing numbers of people all over the country and in Canada; the Fund for Adult Education (and, in a smaller way, other foundations) gives generous grants to encourage and explore ways of initiating liberal education; the Centre for the Study of Liberal Education for Adults most objectively tries to explore and elaborate and encourage whatever promises to benefit liberal education; devoted labours of a growing number of evening deans in the Association of University Evening Colleges are spent on exploring the above noted questions both in discussion and in the conduct of their programs; the eloquent, devoted, thoughtful and stimulating voices of Robert Blakely,[4] John Diekhoff, John Dyer,[5] Maurice Donohue, Max Goldberg, Paul McGhee, and the late John Schwertmann,[6] most of whom have been heard in Canada through the initiative of Roby Kidd, come quickly to mind. Still it is only with the challenge of the scientific superiority of another country and a naked threat to the existence of humanity that enough energy has been mustered throughout the nation to enquire seriously into the quality of the education of its children, and still the question recurs 'how can liberal education be made self-sustaining?' (At night, I mean, since it is never expected to pay in the daytime).

For most Canadian adults, too, liberal education appears a rather marginal need. It would be interesting to investigate whether it can be affirmed that liberal education has never been in urgent esteem unless accompanied by a visible social symbol of its worth – as in classic Greece, in Rome?, in England last century and early this century, and in French-speaking Canada (where it has not yet ceased to be true that a 'classical' – identified with 'liberal' – education is the principal gateway to a professional career). Anyway, it certainly is not in urgent popular esteem either in English-speaking Canada or in the United States. In both countries it is popularly associated with the 'academic', and although the 'academic' is respected as related to the universities, even by the most successful business and professional man, still that respect is rarely so urgent that a successful figure of the busy world drops his burdens to share its delights and fruits. The academic objectives of the English universities, in spite of their thoroughness of scholarship, seem somehow to have reached the consciousness of the people, through the great humane sympathies of persons whose names are familiar to us such as Birkbeck, Ruskin, Newman, James Stuart, Tawney, Livingston. This does not seem to have occurred in Canada yet, perhaps because social classes are so less obviously marked, in spite of the great number of scholars from England in our universities. The urgency in England of acquiring the speech of an 'upper class' person still attests to the existence, there, of an operative symbol of the need for self-improvement.

I believe we need to work towards an operative symbol of the central objective of adult liberal studies. Discussions of the purposes and aims of liberal education are numerous and many are endless; and while they go on there is practically no study or entertainment, no matter what myth motivates it or what satisfaction accompanies it, that can legitimately be excluded from its scope – all urges and activities of men are somehow human! But all the great educators that I know, and anyone I would like to have permanently or occasionally on our staff, have somehow been touched by a vision of the wholeness which a man can be. Some communicate this vision of wholeness by insisting on continued experience of seeing or doing, but experience made vivid by questioning of it or of one's responses. Some appear to students to take this experience for granted, but actually cajole them into it while presenting or drawing out various ways in which it might be understood. Others lean heavily upon the critical; but it will be the critical of the concrete, the critical which is seen to be empty if not informed by familiar experience, by free imagination, and by various ways of under-

standing. Still others will mostly try to stir imagination about the future, how the operating human being can knead his intelligence into his actions, but it will be intelligent activity founded on a secure grasp of the present and somehow the entire universe will be the remote context of the activity. But with all these educators, if you talk with them, you are aware that they appreciate whatever contributes to that dynamic wholeness of consciousness, and consider as useless whatever does not. I would like to put among the major objectives of adult liberal studies, the critical involvement of the human being. If you ask, 'involvement in what?' I cannot truthfully reply except by embracing 'in what it is to be a human being'; but an operating reasonable human being, critically conscious of his universe and his cognitive powers and able to express this consciousness in his actions.[7]

I do not mean that adult liberal studies consist in mastering a course which says and explains these things. What I mean to say is that adult liberal studies have a legitimate objective, as legitimate as medicine, biology, mathematics, eighteenth century English literature, engineering; an objective as hard as for any of these to express precisely and exhaustively; much harder (obviously impossible) to prepare a text-book on; but an objective more clearly valid than any of these in their separated abstractions. I believe it has only been in recent centuries that such an objective could be clearly elaborated. We needed first to know how effectively to question the physical universe, to learn how to question our psychic structure without confining but rather liberating its activities; we had to find out something about political, economic and social structures and how to keep them operating without having man trapped completely by them. We certainly had to learn that we are not in a static universe but in one which we make to develop or decline; and an important part of this knowledge was that adults can continue to develop far beyond what they take as their ceiling. And we had to become convinced that the individual person is the image of the meaning of the universe.

In Canada there has been a remarkable harmony among the various bodies promoting adult education and numerous steps have been taken to forward the technical skillfulness and the cultural awareness of more and more persons. It is clear that these are the first tasks that face adult education anywhere. But little vigorous discussion of aims and horizons has permeated among us. Save for a few well-known attempts, or in a very few scattered courses, the universities themselves have borne no witness that there is a whole new legitimate field — adult liberal studies — of human involvement and exploration. It would seem to be a task for the next ten or twenty years to establish the validity of this pursuit

and to define its objectives and conditions.

What I am trying to suggest is that the objective of adult liberal studies needs to be born witness to. Unless it is affirmed, and somehow informs our plans and programs, these studies will remain for most people meaningless rituals, entertaining perhaps, but ultimately boring. Even people who are persuaded that liberal education might somehow be good for them, will often need for a while the sustaining support of knowing that the institutions they respect and in which they study are committed to this objective.

About Patricia and Cathy, I presume their little roles are clear.

REFERENCES

[1]Sir Eric Ashby, *The Pathology of Adult Education* (1955) p.8.

[2]Bishop Gore, in a speech to the Workers' Educational Association, about 1910 said: "All this passion for justice will accomplish nothing unless you get knowledge. You may become strong and clamorous, you may win a victory, you may effect a revolution; but you will be trodden down again under the feet of knowledge, unless you get it for yourselves . . . because knowledge will always win over ignorance. Quoted by S. G. Raybould in *Has Adult Education Lost Its Momentum.* *The Listener*, June 29, 1950.

[3]S. G. Raybould, l.c.

[4]Dr. J. R. Kidd has recently edited a selection of relevant speeches by Robert Blakely: *Adult Education in a Free Society*, Guardian Bird Publications, Toronto, 1958.

[5]See especially John Dyer's book *Ivory Towers in the Market Place*, Bobbs-Merrill, Indianapolis, 1956.

[6]Some of John Schwertmann's speeches have been collected into *I Want Many Lodestars*. Number 21 of *Notes and Essays*, published by the Centre for the Study of Liberal Education for Adults, Chicago, 1958.

[7]It is interesting however that the adult education movement of St. Francis Xavier University, Antigonish, while responding to a great economic need, was especially thought of by its founders as one in which the persons involved might come to exercise and realize their full human potentialities. I have this from Dr Coady. *The Commission for Continuous Learning* (Toronto) and *The Thomas More Institute* (Montreal) are the only other adult education bodies in English-speaking Canada which I know to have affirmed their commitment to these as their principal objective. See also S. G. Raybould, *The English Universities and Adult Education*, the Workers' Educational Association, London, 1951. *Trends in English Adult Education*, S. G. Raybould, ed., Heinemann, Toronto, 1959.

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DR. M. M. COADY
A TRIBUTE

E. A. Corbett

The Right Reverend Dr M. M. Coady, who died July 28 at Antigonish, Nova Scotia, was one of the greatest human beings I have ever known. He belongs with the great educators and humanitarians of the past hundred years. Men like Bishop Grundvtwig of Denmark, Dr Albert Mansbridge of Great Britain, Dr Albert Schweitzer of Africa. The St Francis Xavier movement founded in the early 1920's by Dr J. J. Tompkins and later carried on by Coady, A. B. MacDonald and their associates, became recognized throughout the English-speaking world and elsewhere as one of the most spectacular and successful experiments in social and economic rehabilitation carried out anywhere in the world.

Dr Coady was born seventy-seven years ago in the beautiful Margaree Valley of Cape Breton Island, and like so many men of that part of Nova Scotia, he grew up to be a giant physically and intellectually. He graduated in 1905 from St Francis Xavier University at Antigonish, Nova Scotia, and he went on from there to do five years of postgraduate work in philosophy and theology at Urban College in Rome, and he later took postgraduate work at the Catholic University of America in Washington, D.C. When he came back to Nova Scotia in the early 1920's, he came as a high school teacher. But Father Tompkins had already started his work. Dr Tompkins had been so deeply moved by the poverty and economic slavery of the fishermen of eastern Nova Scotia that he gave up his chair as Professor of Philosophy at St Francis Xavier and took over one of the poorest parishes in Nova Scotia. And it was in this little fishing village of Canso that Father Tompkins during the next five years worked out in practice the ideas which were later to become the founding principles of the Nova Scotia Co-operative and Credit Union Movement. It was his conviction that it is not much use talking to a man about his soul until you put a shirt on his back and food in his stomach. But in talking to the people of his parish, he carried that idea further and pointed out that there is a sense in which you cannot put a shirt on another man's back or even fill his stomach with food. For these are things that he must learn to do for himself. Hence the philosophy which has always been at the heart of the St Francis Xavier program; self-help through group study, group planning and group action. When in 1928 the University of St Francis Xavier established its now famous Department of Extension,

Dr M. M. Coady became its director and then that amazing triumvirate of Tompkins, Coady and MacDonald began to preach their gospel of group action to the fishermen, farmers and miners of the Atlantic Provinces.

There is not time to tell here the great story of that achievement. Perhaps it is enough to say at the moment that from simple beginnings there has grown a co-operative movement in the Maritimes with over 250 organizations doing a total annual business of some fifty million dollars, with a membership of over fifty thousand. There are 440 Credit Unions which have assets of eleven million dollars within their own organization. All around the rugged coastline of the Maritimes are processing plants owned and operated by the fishermen who thirty years ago had no voice in their own affairs; but now, to quote Dr Coady, 'They are in some measure at least, masters of their own destiny.'

Dr Coady's success as a leader was due to a number of things. There was, of course, his sound academic background. There was his affection for and his understanding of all kinds of human beings. There was his complete dedication. But beyond all this, he had a most impressive and compelling platform manner. He had the capacity to express great ideas in language that was at once vivid and simple, and he lighted up his speeches and enlivened them with practical illustrations he had taken from the docks, the fishing boats, the mines and farms of the people he knew and loved. He was illustrating the historical process by which individuals had lost their consumer rights before a conference of businessmen one time in Toronto, and he took a quick look at the world economic history since the Industrial Revolution with this graphic illustration; suppose a man wants to build a smokestack 150 feet high. In laying the foundation, his workmen are careless and allow it to get out of plumb. The mistake is scarcely visible to the naked eye at first, but when the stack is thirty feet high, it is clear that it tilts a little, but it is still firm and so the building goes on. But by the time it has gone up 150 feet, it has become a dizzily leaning tower and the very builders are afraid of it. It is an ominous, threatening thing. So they hasten to prop it up. Long heavy wires are anchored in the ground and attached to the stack, but it is still unsafe. The whole structure will have to be rebuilt to put it back into plumb. The economic smokestack that we have built in the last 150 years is just such a leaning memorial. In the beginning, an error was allowed to creep in and the structure rose at an angle that grew more and more apparent as time went on. When the people awoke to the realization of their peril, they ran for the guy wires to hold up the leaning tower. And so the various handouts were used; pensions, unemployment insur-

ance and the rusty old wire of the dole were prominent. But the ugly thing that they have allowed to grow now hangs over us all, a threatening monstrosity.

Dr Coady had in him a passion for humanity. It revealed itself in his contacts with people, but most of all when he appeared on a public platform. Then, as the English poet F. W. W. Myers once said of St Paul, 'Then with a rush, the intolerable craving shivered throughout him like a trumpet call, Oh to save these, to perish for their saving, die for their life, be offered for them all.' There was knowledge in this man, but better than that there was wisdom. And strangely enough, one discovered that there was a sense of poetry. And this appeared in many of his speeches. Once at a conference I attended with him, he was accused of a materialistic approach to social and economic problems of working people. In reply to that accusation, he said, 'We have no desire . . . to create a nation of mere shopkeepers whose thoughts run only to groceries and to dividends. We want our men to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of fellow men. We want them to live, to love, to play and pray with all their being. We want them to be men, whole men, eager to explore all the avenues of life and to attain perfection in all their faculties . . . Life for them shall not be in terms of merchandising, but in terms of all that is good and beautiful, be it economic, political, social, cultural or spiritual. They are the heirs of all the ages and of all the riches yet concealed. All the findings of science and philosophy are theirs. All the creations of art and literature are for them. If they are wise they will create the instruments to obtain them. They will usher in the new day by attending to the blessings of the old, and they will use what they have to secure what they have not.'

Now Dr Coady belongs to the ages. But I like to think that somewhere in that undiscovered country where good men go, he and Father Jimmie and A. B. MacDonald will join hands to look back on a life nobly lived and a work superbly done.

Dr Corbett's tribute to his friend, Dr Coady, was first given in the CBC *program* OUR SPECIAL SPEAKER *on the Trans-Canada network of the* CBC, *August* 2, 1959.

PRINT

TRENDS IN ENGLISH ADULT EDUCATION; edited by S. G. Raybould. London: Heinemann, 1959. pp. xiii, 258. $4.00

Professor Raybould, editor of this book and contributor of two of the nine essays which make it up, has been the driving force in English adult education in the last decade. A man born and reared in the North of England, he is a product of and has sought to revitalize, the liberal tradition of adult education. It is a tradition of which the universities have been bearer and inspirer or transmitter. The other contributors to this book are of the same tradition and transmit it as professional workers in this field. They share a similar background to Professor Raybould's, even (with one exception) to area of origin. Where, as in a couple of instances, the chosen medium of service varies from University adult education, there is still the same preoccupation – with 'the great tradition', and with the problem of how to relate it effectively to a predominantly urban-industrial society whose very countryside is also now dynamic. Sir Charles Morris, Vice-Chancellor of the University of Leeds, and himself the perfect exemplar of the kind of person who contributes to this book, has provided the foreword to it.

It has seemed right to stress this Northern-ness. For, as it expresses itself in adult education, it represents a pretty obstinate will to move against the stream while paying necessary attention to the current. To cultivate the virtues of cultural aristocracy in a context of industrial wage-earning and political democracy takes some doing. It also takes some doing if, after a decent schooling which has put your foot on the professional ladder, you want to climb it with self-improvement as well as betterment as your aim. In the North of England, the leaders of adult education over several generations, have made this possible for hundreds of thousands of people – first, for the poor, hard-pressed workingmen and their wives, later (some would say belatedly) for the better-off folk.

Unfortunately, for whatever reasons in all, this powerful movement so laboriously put into motion and moving for a while of its own momentum, has received a check. Adult education among the professional groups flourishes like the green bay tree – but, in the age of Admass,

independent television, and culture-pimps, where everything profitable (to whom?) is 'without tears', adult education among the working people has lost impetus. The reaction of Northern leaders has been characteristic. While others find 'the times to be out of joint, o cruel spite!', the North – with a most unrespectable depth of conviction and without any cursing of the times – re-argues the broad case for 'the great tradition' and unstridently calls the rest of Britain to heed (and go to it?).

It must be admitted that this combination of high-minded belief and discreet missionary zeal is not equally welcome in all parts of Britain. But for three centuries now, the North has been not only a disturbing but a powerful influence. Once there was the Council of the North, then the Rockingham Connexion. In this book we have a new Council of the North, and a new Rockingham Connexion (with substantial unity despite the complete liberty of the members). And as befits a technological age, the capital is moved slightly from York to Leeds.

What have the writers to say? First, they recognize the basic facts – the stalemate in working class adult education of the formal, liberal kind, whether provided by University Extra-Mural Departments or by the Workers' Educational Association; the relative and absolute decline in the Three Year Tutorial Class as the special instrument of working-class education; the boom in highly specialized courses for the professional middle-class and the relative and absolute increase in Two Year or Three Year courses for this group; the growth of 'technical' trade union education under trade union auspices; the powerful emergence of Local Education Authorities as aspirants within the field of liberal education, including education at short-term residential colleges; the virtual eclipse of the Adult School movement and the rise to importance of W.I.'s and other smaller agencies of informal adult education; the current difficulties of educational broadcasting to adults now that the B B C's monopoly in television has been broken, and the competitive debasement of standards that has set in.

As you study the various essays of this book (as Canadian readers must), you become aware that in the adult educational field Britain is not just passing through a time of rapid social change in which the older established agencies and instruments are giving place to newer ones more apt to the object of 'liberality'. You become convinced that for the time being at least, some of the ways of 'liberality' in education are under serious strain. If the statistics in general do not seem to bear this out, this is for a variety of reasons. A little dose of English language or literature or some other 'cultural' subject, perfunctorily sandwiched-in to the technical college-student's 'sandwich-course' swells the statistical total of liberal adult education (for this kind of student is very numer-

ous), but probably does little for the business. This may equally be the case if, under the new-fangled name of 'technological-humanism', the student of say pharmacy is given what is called the history of drugs. The addition of a few dates and biographical anecdotes does not liberalize such a field. A liberal subject like law can likewise be taught in so narrow and utilitarian a manner as to leave the student at the finish as uncomprehending as a moron. But what especially the statistics do not reveal are the magnitude, skill and strenuousness of the organizational efforts which since the last war have been expended in promoting truly liberal courses of study. This work has increasingly fallen on professional organizers. Sir Eric Ashby has been very scornful of this. Invocations however of 'voluntaryism' are scarcely helpful in a situation where he (and others) are stressing the need to sustain at all costs liberal adult education but where organizational volunteers are hard to come by. What the situation requires is a close look at why some liberal adult education, even of the most exacting kind, is easy to promote while other kinds absorb a disproportionate share of organizational time. Then it would be possible to answer the question whether the latter kinds are all equally necessary to sustain, and, if not, whether newer forms of liberal adult education should be developed for persons at present untouched or resistant to present offerings, with consequent saving of organizational time and a better service of the cause.

It is a virtue of this book that it broaches these questions; it is a weakness that it does not confront them strenuously enough. A clearer division of functions between the adult education providing agencies must obviously be implied in the answers to these questions. On one point of relevance here, the authors of this book are rightly definite — that the job of Universities is to offer only those courses which are genuinely of University standard. If this point can be rammed home throughout Britain, it will begin to clarify things considerably. On other points of which this reviewer is convinced the authors are not so definite; that the decline of the Tutorial Class should be accepted and that the WEA should be encouraged instead to operate much more informally and much less conventionally with every working-class group that it can assemble. The primary task of the WEA is to penetrate the urban masses, seeking more to develop attitudes and a sense of values than to teach subjects in an academic sense; if the WEA will come off its pedestal and recognize this as its primary task now, it will be able to use its academic staff more for education than for 'beating up classes'. Whether the WEA and its staff will equip themselves for what Richard Hoggart has called 'a radically different approach . . . which aims all the time at starting from, and connecting with, working-class experience' cannot of

course be safely forecast. But, if the WEA should say 'No', then, as Sir Eric Ashby's Report on the Organization and Finance of Adult Education suggests, 'new responsible bodies should come into existence'. Just as the Technical College and Evening Institute should seek to bridge the gap between the adolescent and the adult and between the technical and the liberal, the WEA or other voluntary agencies which will take over from it should seek to raise and discuss the *controversial* things with men and women of the working class – the press, television, advertisement, film consumers' protection, diet, sex, the profit motive and so on. Acting thus and avoiding overmuch attention to the organized groups of working-class folk – Trade Unions, Co-operatives and so forth – the WEA has still a chance of avoiding the fate of the Mechanics' Institutes and Adult School Movement.

But this is only one man's idea. The book under review is rich in others. With styles varying from dull to brilliant, the book is an invaluable guide to what is going on, a cautionary analysis of the trends, and an inspiring re-statement of the case for liberal adult education.

JOHN MELLING

WATERLOO REVIEW; a semi-annual publication published by the editorial board (F. G. W. Adams, E. Cappadocia, J. A. S. Evans, W. M. Kilbourn, A. G. McKay, J. B. Sanders). Waterloo, Ontario; Waterloo College, 1958 + $1.50 per year. This lively little new journal arrived in the office with Vol. 2 No. 1—a welcome addition to Canadian periodicals. It steers a neat middle course between the esoteric *Tamarack Review* and the more academic university quarterlies, emphasizing local cultural happenings in a style that is crisp, straight-forward and arresting, without being either obscure or supercilious. Its contents range through fiction, art criticism, history, biography, poetry and literary criticism. The critical content, based as it is on artistic, musical, and dramatic activities in such cities as Hamilton and London, nicely complements the national magazines.

Mrs Adamson is Chief, Adult Education Section, Education Division, Dominion Bureau of Statistics.

W. B. Baker is Director, Centre for Community Studies, University of Saskatchewan, Saskatoon, Saskatchewan. Professor Baker was Chairman of Saskatchewan's Royal Commission on Agriculture and Rural Life, appointed October 3, 1952, to investigate 'the whole of the rural economy' of the province.

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113 AND ALL THAT

J. Roby Kidd

At the Annual Meeting of the CAAE we recorded our respect for our late President DR SIDNEY SMITH. Since that time another President DR M. M. COADY has died, as well as the first man elected as CAAE Honorary Member – COLIN GROFF. While we mourn their passing we cannot help but feel some elation because of the victorious lives they led, or some gratitude for what they have accomplished.

Based on study which has gone on for almost a year, a new committee on education and training in business and industry has been established. The first task will be to plan and conduct an inventory of education and training in Canada. It is expected that the committee will have the full co-operation of the Canadian Chamber of Commerce and the Canadian Manufacturers Association in this project. Those who have taken part in these discussions include W. R. CARROLL, A. MCINTYRE, RONALD RITCHIE, K. R. SWINTON, HUGH MCKENZIE, ROBERT WILLSON, MALCOLM SMITH and the President, Senator Donald Cameron. Assistance has been offered by Professor Clark of Columbia University.

Visitors during the summer from abroad included JOSE VILLAR from the Philippines, DR HAN SUYIN from Malaya, DOUGLAS MANLEY from the University College of the West Indies, PROF. ROSS WALLER from the University of Manchester.

In Washington in late July an international committee on adult education was created as part of the World Conference of Organizations of the Teaching Profession. DR LELAND BRADFORD of the National Education Association in Washington is to be secretary of the new body and J. R. KIDD was elected President, to be assisted by a council made up of representatives from Africa, Asia, Europe, Latin America and North America.

Gifts continue to arrive at the CAAE and are much welcomed. Latest of these is a handsome set of the equipment used in remedial reading, a gift from K. R. SWINTON and W. SANDERS. This equipment will make possible certain experiments in reading by the CAAE. Other gifts include tapes and records for the library from broadcasting stations and the Teaching Aids Centre in Toronto.

If you have not seen them, copies are available of a report on the Western Provinces Regional Conference on Adult Education, held in Saskatchewan House, May 22-24, 1959, and the Atlantic Provinces Adult Education Conference held at Sacred Heart University, Bathurst, N.B., June 17-19, 1959.

The special program for refugees which MURIEL JACOBSON is directing (on leave-of-absence) is gathering momentum. MURIEL works from the same office as heretofore so we continue to see her regularly.

Most recent welcome *news* is that JOHN PROCTOR has accepted our invitation to become *Honorary Treasurer*. MR PROCTOR is President of the Imperial Bank, has long been interested in education, is president this year of the Toronto Canadian Club. With HARRY EDMISON as *Treasurer* this gives us a stronger Executive than we have had for some time.

The new Committee on Rural Extension (Chairman W. B. BAKER) is rapidly getting underway with a first meeting planned for September 15 in Saskatoon.

You will be glad to hear that we finished the year 1958-1959 with almost an even balance of expenditures and income. To be frank, we were thirty-two dollars down rather than up. But since at first we were not able to present a balanced budget at all, and since there had been heavy expenditures over the budget by holding the National Conference in the West, we had many thousands of dollars to make up, by finding new funds and by careful 'house-keeping'. Well, we almost made it. So far this year we are well ahead of the budget instead of being several thousand dollars behind as was the case last August.

Mr Thomas, who contributed the companion piece to this article (Who are the Professionals?) in the May-June issue, is on the staffs of the Department of University Extension and Education, University of British Columbia.

NEWS

ABOUT PEOPLE

● Senator Donald Cameron, CAAE's new President, received the award of the Canadian Conference of the Arts from Governor-General Massey, on June 2, in recognition of services, including his development of the Banff School of Fine Arts. A former recipient of this award, Walter Herbert, Director of the Canada Foundation, is also well-known to the CAAE membership.

● Effective October 1, 1959, Mr Lewis Perinbaum resigned as General Secretary, World University Service of Canada. He will join the Secretariat of the Canadian National Commission for UNESCO as senior officer with special responsibility for program promotion and development. Born in the Federation of Malaya, with study at the University of Glasgow and wide experience in Great Britain and the Commonwealth, Mr Perinbaum is exceedingly well qualified for his new position.

● Dr C. Dana Rouillard has been appointed Head of the Department of French, University College, University of Toronto, following the promotion of Dr F. C. A. Jeanneret to the Chancellorship, University of Toronto.

● W. J. McCallion, Director of Extension at McMaster University, Hamilton, Ontario, has been elected president of the Canadian Association of Directors of Extension and Summer Schools. He succeeds Dr John Gilles, Director of Summer School at the University of Alberta. The election took place at the Association's convention which was held in conjunction with the annual meeting of the Learned Societies of Canada at Saskatoon this summer.

WORLD CONFERENCE ON ADULT EDUCATION

The World Conference on Adult Education will be held in Canada at the end of August 1960, as the result of a report submitted to the Director General of UNESCO by the Consultative Committee on Adult Education.

This Committee which consists of experts broadly representative of adult education activities both national and on the level of international non-governmental organizations, met in UNESCO House from May 11 to 15 under the chairmanship of Mr Charles Barbier of the International Co-operative Alliance. Mr M Hutasoit of the Indonesian Ministry of

Education was Vice-Chairman and Dr J. R. Kidd, Director of the Canadian Association for Adult Education, rapporteur.

From now until August 1960, when it is planned the Conference will be held, preparations will continue in consultation with hundreds of men and women actively engaged in adult education throughout the world. Already, in its recommendations to the Director-General, the Consultative Committee put stress on the importance of securing the attendance at the Conference of people with direct and recent experience in adult education. The 200 participants will be named by Member States and by international and non-governmental organizations, and the appropriate authorities will be asked for their particular co-operation in formulating nominations which will ensure the efficacy of the Conference.

'We do not want pious resolutions with no practical effect', the Committee reported, 'but a Conference which will lead to action by UNESCO itself, by its Member States, and by national and international NGO's. It should break new ground, point the way to growing needs and launch a permanent offensive for the education of adults throughout the world, stressing the right of every adult to have access to mankind's cultural heritage'.

The Consultative Committee recommended that the main theme of the Conference should be 'Role, content and structure of adult education in relation to the adaptation of men and women to the accelerating rate of technological change'.

This world conference follows some eleven years after that held in Elsinore, Denmark, at which point the speed and character of post-war technological development had not yet fully revealed itself. Today the problem is to secure a humane and liberal education for men and women along with the absolute necessity of giving a highly specialized education and training to fit people for a constantly changing world.

EDUCATION FOR LEADERSHIP

The Fund for Adult Education, in a statement by its President, C. Scott Fletcher on June 17, 1959, announced the launching of a nation-wide effort to expand educational opportunities for leaders, and particularly emerging leaders, on all levels of American life better to understand and meet their public responsibilities.

The Fund said that the leaders it had in mind ranged from those who were members of school boards to those who hold appointive or elective positions in state, federal or international bodies. They also include a wide variety of non-governmental roles ranging from membership on local committees to positions of responsibility in world associa-

tions or societies. In the immediate future, the Fund said it planned to give stimulation, encouragement and aid to education for public responsibility through four major activities. (1) Projects in co-operation with the mass media. (2) Work with Schools, Colleges and Universities. (3) Work with National Organizations. (4) Fellowships.

COMMONWEALTH EDUCATION CONFERENCE

More than 150 delegates from all the Commonwealth countries and from fifteen U.K. Dependencies met in Oxford, England, from July 15 to 29 for the largest Commonwealth education conference ever held. Its purpose was to formulate a new program of Commonwealth scholarships and fellowships and to review the existing arrangements for co-operation between Commonwealth countries on all aspects of education, including technical education, the supply and training of teachers and the interchange of university staffs.

COMING UP

- Young Canada's Book Week, November 15 to 22, 1959. Dr Hilda Neatby, historian, educator, author and head of the Department of History, University of Saskatchewan, has consented to be Patroness. Young Canada's Book Week is a community effort to bring better books to more children; to make adults aware of the fine children's books available today; to remind adults of the important place good books have in a child's life; to stress the need for good library service to boys and girls wherever they may live. Order forms for book lists, posters and other materials to help celebrate Young Canada's Book Week may be obtained from; The Canadian Library Association, Attention: Miss June Munro, 63 Sparks Street, Ottawa 4, Canada.
- The Readers Club of Canada; a book club for Canadians, offering books specifically chosen for the Canadian market. It will bring the best Canadian books easily and cheaply to Canadians, many of whom live inconveniently far from good bookstores. Starting in September 1959, Canadians will be given the opportunity to become members of the Readers Club of Canada. Upon joining, they will receive a free book or other bonus together with their first selection and they will in return promise to take a specified number of books during their first year of membership or before resigning their membership. Each month they will be offered one or two selections by the Club; both fiction and non-fiction, new and recent titles, and prices will be substantially below list. In addition, from time to time, members will be offered other books and items at special reduced prices.

Names well-known to the CAAE appear among the directors, officers

and shareholders: Peter Martin, President; Dr J. R. Kidd, Chairman of the Board; Mr Gordon Hawkins, Miss Muriel Jacobson, among the Board members; Mr John Kidd, and Dr John Robbins, among the shareholders.

ONTARIO FOLK SCHOOL COUNCIL

Officers of the Ontario Folk School Council (1959-60) are: Mrs Irene Blair, Dalkeith, chairman; Mrs Grace Brown, Brigden, honorary chairman; Mrs Ruby Kell, Churchill, vice-chairman; Mrs Edith Storr, Toronto, secretary; A. C. Bennett, Toronto; Miss Eleanor Saracuse, Toronto; Mrs. John Day, Watford; D. E. Stauffer, Bright; Lorne Archer, Orr Lake; Mrs Roy Coulter, Campbellville; Thomas Ribey, Paisley; Kenneth Graham, Hillsburgh; Mrs Elizabeth Whaley, Ancaster; and Mrs Donna Milne, Holstein (elected to the executive).

THE LIBERAL ARTS

- The 'Living Room Learning' project at the University of British Columbia reports a spring program of thirty-nine study-discussion groups with 465 participants, made possible by eighty-seven volunteers who aided paid staffs. The program is being expanded to many additional communities, to the Kootenay region this fall, and to the Okanagan region by January 1960. In each community a co-ordinator is aided by local volunteers, usually organized as an Advisory Committee.
- The Fund For Adult Education (*News Digest*, May 8, 1959) reports a $5,000 grant to the University of British Columbia for the development of a Leadership Training Program, to further the effectiveness of the study-discussion program in the liberal arts offered by the Extension Department.

NEW VENTURE

Frontier College celebrates its sixtieth anniversary this fall with a new program—an arrangement to supply reading material to seamen aboard ship for a week or more at a time. A Frontier College library kit consists of a selection of books, including fiction, biography, travel, which are placed on loan for a given period of one or two months, and then returned to Frontier College in Toronto.

WHEN DID I READ THAT?

Again this fall, Food For Thought has compiled an index for the eight issues September-October 1958 to May-June 1959. It is mimeographed, on the same size sheets as the magazine itself; and is available, on request, from the office, 113 St George Street, Toronto.

CANADIAN FILM AWARDS

Two Special Awards were presented this year to:
The Canadian Broadcasting Corporation "for its encouragement of the appreciation of good film-making over the years notably through the programmes *The Movie Scene* and *Music From the Films.*

Dean Walker "for encouraging high standards in Canadian film production through his articles in Canadian periodicals.
Awards of Merit to films listed in each of the following categories:

THEATRICAL

The Tall Country, produced by Parry Films Ltd., "for excellent composition and colour photography."
Money Minters, produced by Crawley Films Ltd., "for excellent animation in a colourful and well-photographed film."
The Quest, produced by National Film Board of Canada "for a well directed, well cast and well written professional production."

NON-THEATRICAL

GENERAL INFORMATION

The Living Stone, produced by National Film Board of Canada. 'for an excellent production, well photographed, well narrated and well produced.'

PUBLIC RELATIONS

Saskatchewan, Our University, produced by Crawley Films Ltd. 'for excellence of script and photography ina film that emphasizes the place of study in university life.'

SALES PROMOTION

Beauty To Live With, produced by Crawley Films Ltd., 'for a bright, lively and entertaining film that achieves its purpose.'

TRAINING AND INSTRUCTIONAL

Fire In Town, produced by National Film Board of Canada, 'for initiative and creativity in an excellent training film.'

TRAVEL AND RECREATION

Grey Cup Festival '58, produced by Chetwynd Films Ltd., 'for the accurate portrayal, under difficult conditions, of the festival spirit and the national aspects of Canada's great annual sporting event.'

Quetico, produced by Christopher Chapman, 'for an imaginative and sincere interpretation of wilderness country in a unified tonal poem of beautiful photography and music.'

TELEVISION FILMS

Winter Crossing at L'ile Aux Coudres, produced by Crawley Films Ltd., 'for an outstanding example of film making for television audiences.'
One Day's Poison, produced by National Film Board of Canada, 'for an outstanding example of film making for television audiences.'
Blood and Fire, produced by National Film Board of Canada, 'for an outstanding example of film making for television audiences.'

TELEVISION COMMERCIALS

Du Maurier Cigarette 608, produced by Omega Films Limited, 'for originality, interesting photography, dramatic quality and pleasing music.'

AMATEUR

Watch Out, produced by Jack W. Ruddell, 'for excellent use of the film medium and imaginative sound.'

Pinoke, produced by J. S. Grassick, 'for an inventive, adventurous and well-conceived film.'